



VOL. I.

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### Vernal Nature.

BY JAS. B. FITZPATRICK.

THE infant year, maturing fast in Nature's  
vernal path,

Survives the frost of icy cloaks, o'ercomes  
fierce Winter's wrath,

Discards the silv'ry-coated bed,  
Which long has mantled earth and kept  
away

Enchanting Spring, oft captive led,  
But phenix-like returned in brigh array.  
"O lavish time of Nature fair, canst thou not  
bring

Eternal gifts, while thou remain'st an earthly  
Spring?"

Thus spake a doubting one all dignified,  
And this is what fond Spring replied:

"My sunbeams gambol joyfully around your  
threshold, life,  
Rich foliage I give to trees and rains to make  
them thrive,

The little birds I call to sing,  
Inviting echoes from the rustling brook;  
I lend sweet charms to everything,  
And deck with flowers each page of Na-  
ture's book.

Appearing mistress of the world in works like  
these,

I but reflect God's Providence on lands and  
seas."

The doubting one saw all that Nature  
wrought,

But never had he entertained this thought.

And now conviction led

To what he wisely said:

"Resembling Spring, my time on earth is  
brief; my presence now  
Should senunate the rays of happiness, and  
here allow

The notes of joyous little birds  
To sing above the din of business strife.

These birds so needed are kind words,  
None other than the shining sun of life;  
For sunshine brings its pleasant hours and  
lumines everything,  
It paves the way to happines and everlasting  
Spring."

### Catholics in English Literature.

BY JOHN F. COGAN.

I.

DO we as Catholics ever think of the  
debt English Literature owes to the  
Catholic church? Have you, ever observed  
the supercilious bearing of some of your  
Protestant friends when speaking of our great  
authors or great minds in general? They  
seem to have an impression that English  
Literature was born of the Reformation and  
that all great writers since that time have  
been Protestant.

I do not wish to be understood as saying that  
this is the case with all Protestants, for it is  
not. There are only two important classes  
that entertain such sentiments. The one

comprises those who are in a measure educated, but are, unhappily blinded by prejudice; the other is that great half-educated mass which has "a little Philosophy." The latter usually receives its "Education" under the direction of some one belonging to the first class, or by reading some of the many works on "Literature" written by some of the authorities belonging to this school, as, for instance, "The Library of British Poets" by Rossiter Johnson.

All fair minded, enlightened Protestants, on the contrary, study both history and literature in a spirit of impartiality and intelligence. It is in this same spirit that we should as Catholics, come to the study of those interesting subjects. We can not, nor do we wish, to deny the influence Protestantism has had on our literature; for, as Cardinal Newman says in treating of English Literature, "By the literature of a nation we mean its classics, and its classics have been given to England and have been recognized as such long since....English Literature will ever have been Protestant."

While this statement of the great Cardinal is true, it is, as we learn from a perusal of his own works, true only in a restricted sense. English Literature is Protestant in so far as England is Protestant. From the time of Spenser to our own day the vast majority of the English speaking world has been Protestant; and, as a natural consequence, the majority of writers from that period has been Protestant.

But there has been no time in which Catholicism was entirely lost to England, and there is no era of English Literature in which the Catholic Church has not been represented.

It is hard to say at just what period, or with what writer we should begin the study of modern English—for the language of England has not always been what it is to-day. It is not the purpose of this article to trace its history through the ages, and note the changes it has undergone while approaching its present state of perfection, appropriating

to itself as time went on the strongest and the best from other tongues until to-day we can say of it, in the words of Story:

"Thou hast the sharp, clean edge and downright blow of the Saxon,  
Thou the majestical march and stately pomp of the Latin;  
Thou the euphonious swell, the rythmical flow of the Greek.  
Thine is the elegant suavity caught from sonorous Italian,  
Thine the chivalric obeisance, the courteous grace of the Norman;  
Thine the Teutonic German's inborn guttural strength."

During the early stages of our language, in its formative period, the writers were naturally all Catholics and mostly monks. We should not, because their works have not the same polish as modern productions, underestimate the worth of those who used the language at that time; for, as Newman says, "In its earlier times, while it is yet unformed, to write in it at all is almost a work of genius. It is like crossing a country before roads are made communicating between place and place. The authors of that age deserve to be Classics, both because of what they do and because they can do it." But as they do not fall within the scope of this paper they can only be alluded to here.

Many authors commence the study of modern English with Shakespeare, perhaps justly so; for, as no one since his time has equaled him, so did he also excel those who were before him. His works alone form a distinct literature and assure one to us. Nevertheless the language in which he wrote was not a foreign tongue, but was understood and appreciated by the masses of the people. The writers who had preceded him had done much in bringing England to the point that it could appreciate Shakespeare.

All of these writers of any note, with the single exception of Spenser, were Catholic. Chaucer "The Father of English Poetry," was the ablest and most distinguished of them and is the earliest English writer that is read with universal interest to-day. Gower and Lydgate were the contemporaries of



Chaucer in the realm of letters, and wrote many fine poems.

The next prominent name we find in English Literature is that of the immortal author of "Utopia," Blessed Thomas More. Besides Utopia he wrote a "History of Edward V., of his Brother, and of Richard III," which is the first work in English history that is more than a mere chronicle of events. He also wrote several controversial works. It was principally through his writings, while in the service of Henry VIII., that the Pope bestowed the title of "Defender of the Faith" on that monarch.

More was martyred for refusing to take an oath recognizing Henry VIII. as supreme head of the Church, and was beatified by Pope Leo XIII. on December 29th, 1886.

Robert Southwell, a Jesuit Priest and one of the sweetest singers in the language, was martyred for his faith under Elizabeth at the age of thirty-five, after having spent the three last years of his young life a prisoner in London Tower.

In the early days of Protestantism, both before and after Shakespeare's time, many eminent Catholic writers flourished. Then as now many of them were converts from Protestantism, who, upon their return to the Faith of their fathers, devoted their talents and their lives to the service of the Church, whose beauty shone to them with augmented splendor when contrasted with the darkness in which they groped before finding the true light.

Robert Parsons, Nicholas Sander and Richard Crashaw were the most illustrious of these converts who afterwards became priests. With equal propriety could the Poet Cowley, a member of the established church, address to each of them the lines which he dedicated to the memory of his Friend Crashaw:

"Poet and saint! to thee alone are given  
The two most sacred names of earth and heaven,  
Pardon, my mother church, if I consent  
That angels led him when from thee he went.

For even in error sure no danger is,  
When joined with so much piety as his;  
And I, myself, a Catholic will be  
So far, at least, great saint, to pray to thee."

Other writers of this school who did not become priests, although they sacrificed all prospects of wordly preferment, suffered exile or imprisonment because of their faith, were Sir Kenelm Digby, James Shirley and Sir Wm. Davenant.

Many Catholic writers of lesser note lived anterior to the great Shakespeare. The most noted of these are Henry Howard, Earl of Surrey, who introduced blank verse into English; Wm. Caxton, the first English printer and a voluminous translator; Wm. Dunbar, whom Scott styles "a poet unrivalled by any that Scotland has produced;" Lawrence Minot, an English poet; Father Edmund Campion, a Jesuit priest, who in 1581 at the age of forty-one years, was "Arrested, put on the rack, hanged, and quartered," for exercising his missionary duties; Sir Thomas Mallary, a priest and knight, who wrote a historical romance of "King Arthur and his Knights of the Round Table," which Tennyson, in his "Idylls of the King," has clothed in the poetic diction of the nineteenth century; finally Bishop Douglas, who was the first to translate a Latin classic into English.

In treating of Catholic authors I do not wish to enter into a discussion of the question of Shakespeare's Catholicity; for, as Prof. Carver says, "Catholics are certain that he was a Catholic, while Protestants are sure he was a Protestant." But this much we can say without fear of contradiction: all that is Christian in Shakespeare is Catholic. "Even the enemies to our creed have allowed," says Newman, "that he is only not a Catholic, because, and as far as, his times forbade it."

Maurice Francis Egan says, "If we were to discover tomorrow an affidavit made by Judith Shakespeare to the effect that her father had assisted at Mass regularly in the chapel of the French Ambassador at London, we should have no more reason to believe that he understood the teachings of the faith and loved it than we have now. The historical dramas of Shakespeare are especially full of Catholic allusions. Indeed, the Reformation, so far as one can judge from his plays, does not seem to have occurred."

Without considering further the question of Shakespeare's religion, let us ask, "Who have been the greatest writers since his time?" To this question we will receive many different answers, but nine out of ten will agree in saying that the three greatest were Milton, Dryden and Pope. Two of these three were Catholics, Pope and Dryden. Dryden, "The most remarkable literary genius of his time who in elegance and power of musical expression has never been surpassed;" and Pope, "The great moral poet of all times, of all places, of all climes, of all feelings." Their names are inseparably connected with the history of English Literature—their impress indelibly stamped upon the language. These two alone would justify us in our assertion that Catholics have contributed their full share to English Literature. Hear what Taine and Dr. Johnson, the ablest critics we have and neither of them Catholics say of these illustrious men. Taine styles Dryden "The greatest poet of the classical age;" Dr. Johnson, in speaking of Pope, says, "This great man is allowed to have been one of the first rank amongst the poets of our nation, and to acknowledge the superiority of none but Shakespeare, Milton and Dryden."

It is not necessary to dwell on the merits of Pope and Dryden; everybody knows them; but other Catholic writers of this period are not so well known. The most prominent of those who have not yet been mentioned are Philipp Massinger, Wm. Habington, Rev. Charles Dodd, Rev. John Gother, and most important of all, Butler and Challoner.

One reason for these and other Catholic writers not being better known is to be found in the fact that most of them were priests. It is with sorrow we acknowledge that most non-Catholic text books and authors in treating of literature shamelessly ignore many of the very ablest English writers for no other reason than that they were Catholic ecclesiastics. Take up the average Protestant textbook of literature and see how much space it gives to a Dr. Lingard or a Cardinal Newman,

two of the most distinguished writers of the nineteenth century!

Of the above mentioned writers particular attention should be called to two names, names dear to every Catholic heart, Butler and Challoner. The writings of these two pious men are almost exclusively of a religious character. Father Alban Butler's most popular production is his "Butler's Lives of the Saints," a work known to every Catholic and destined to live as long as the English language itself.

Bishop Challoner was a voluminous writer of devotional and controversial works. His "Catholic Christian Instructed" is considered by many as his best. He was also the author of "Memoirs of Missionary Priests and other Catholics that have Suffered Death in England on Religious Accounts, from the Year 1577 to 1684." We find in these Memoirs an account of 180 martyrs who suffered during the reign of the "Good Queen Bess" alone. Butler and Challoner both received their education in France, as Catholic Colleges were not tolerated in England during the seventeenth and the greater part of the eighteenth centuries.

We now come to the nineteenth century, the century of toleration and progress. But before we commence the pleasant task of recounting the numerous writers of our own century, we cannot but look with satisfaction on the ages that have gone by. We are proud in the possession of all saints and scholars that lived before the Reformation. Notwithstanding the exiles and martyrdoms, penal laws and persecutions, following that unhappy event, one glance is sufficient to tell us that our Holy Church did not cease to be the patron of learning and the protector of the learned. What do we see!

Shakespeare, the great master of all literature, is conceded the first place among the writers of the latter part of the sixteenth and the beginning of the seventeenth centuries. John Dryden was the most prominent figure in the literary history of the latter part of



the seventeenth century, and Alexander Pope's is the greatest name in the English Literature of the eighteenth century.

### Drawing and Painting,

BY GERMAIN HEIMBURGER.

**D**RAWING, in its general acceptation, means not only to represent objects on a flat surface with pencil, chalk, or any similar instrument, but it denotes also the forms or outlines of a composition or sculpture; hence the expression, the drawing of that picture or statue is good or bad. Drawing must be considered an art in itself and, at the same time, an indispensable companion of nearly all the fine arts. It would be impracticable for a sculptor to begin to chisel his marble block into graceful figures before having made a sketch of the work which he is going to perform; furthermore to erect a building without having previously drawn up a plan of it would be ridiculous, and to be an artistic painter destitute of the knowledge of drawing is an impossibility; for both these arts are so closely united to each other that a person is incapable of mentioning one without referring to the other.

To acquire the art of drawing, talents, energy, and great patience are necessary. The pupil should not be discouraged if the first experiments perhaps prove a failure; but by firmly attempting it again, whereby he may also exercise his patience, his efforts will soon be crowned with success.

Great care should be taken in regard to the selection of copies. Simple and unshaded drawings should first be presented to the pupil, who shall make it his special point to copy them with the utmost attention and accuracy, that thereby he may evade the great defect of superficiality which, if not avoided from the very beginning, will remain with him a bad habit all his lifetime. Having acquired the patience of copying a single hand, a face, or figure correctly, he will soon be able to design any extensive composition. If, notwithstanding the many trials and dis-

appointments, the pupil has reached that knowledge and skill which will enable him to draw or paint any object, he should then consider nature as his principal guide. However, he should not be surrounded by numerous exquisite pictures or other masterpieces of art. For the student who has constantly before his eyes a variety of magnificent productions is only diverted from that particular path on which by patient exercise he might have finally succeeded; for being elated by the sight of the high graded refinement of so many artistic productions, he resolves to reach the same perfection all at once, but being disappointed and despairing of the hope of ever reaching it, he gradually loses patience and becomes dissatisfied with his own attainments and ends in despair.

The history of drawing and painting dates back to remote antiquity. The hieroglyphic figures which characterize the structures of the ancient Egyptians testify to its early origin. Some of the best Egyptian paintings and sculptures serve as an excellent proof that the artistic attainments of this ancient people were already of a high standard, for they exhibit an accuracy of drawing and correctness of taste far surpassing what they are usually admitted to be. They likewise show that the schools of the Grecians are greatly indebted to the Egyptians for having prepared for them the path leading to that perfection which the unrivaled works of Greece possess. Although examples of drawing from that early period have not come down to us, nevertheless the exquisite statues of the Greeks clearly manifest the high perfection with which they must have practised this art.

When Greece was subdued by the Romans, the conquerors, considering the enormous benefits that might be derived from the fine arts, diligently fostered the cultivation of them in their own capital, and hence a multitude of Grecian artists repaired to Rome laying the foundation of the first Roman schools which prospered rapidly, especially during the time of the Christian emperors. Since the burning and sacking of Rome, however

which was caused by Alaric, king of the Goths, and by the inroads of the Huns under their notorious leader Attila, the fine arts lay prostrate and neglected, and trampled under foot by the Barbarians. Thus it came that the cultivation of the arts was almost entirely abandoned for several centuries, only after a time in some peaceful convents the practice of them was assiduously pursued. In the fifteenth century, however, when the fame of the artistic achievements of a Michael Angelo, a Raphael Sanzio, and a Leonardo da Vinci spread over all Europe, thousands of pupils flocked to their celebrated schools at Rome, Venice and Florence, in order to study the marvelous works of these mighty geniuses. The figures on Raphael's pictures distinguish themselves in natural and expressive attitudes, betraying the lofty thoughts and feelings of their creator; and the spirit of truth which is diffused over all the parts of his pictures clearly testifies that the originator of them copied from nature. Michael Angelo's pictures, however, possess an abstract appearance of splendor; his forms are not middle but extreme and super-natural forms, plainly disclosing that in painting he never consulted nature. Thus we see that Michael Angelo excels in grandeur of conception, but Raphael in expression. Ever since that epoch the cultivation of the arts has been diligently fostered. The glorious accomplishments of the numerous academies and schools which are spread all over the countries of Europe amply testify that the arts and especially the art of painting and drawing are on the zenith of their glory. Although Italy may be regarded as the cradle of modern arts, yet in the last century it has lost most of its superiority and influence which it exercised over other nations; her former glory is no more. France and Germany have taken her place and are now the two principal countries in Europe that influence the remaining nations by their numerous schools and academies. The artistic taste of the peaceful inhabitant of the beautiful Alps and the proud Spaniard are grati-

fied by the masterpieces of the renowned schools of Paris. The Scandinavians, the Danes, the Hungarians, and other nations in the East of Europe, are influenced by the artistic treasures of Germany; whereas the masterpieces executed on the banks of the Seine are preferred by the Russians to those which have their origin from the Rhine or the Isar.

In our country, notwithstanding the deficiency of schools, arts are in a prosperous condition. Our dear College shelters within its walls in the person of Rev. Father Paulinus Trost an artist who has perfected himself at the most celebrated school of Munich in Bavaria. Besides having established a drawing class in which free hand drawing, the principles of perspective, and the rules of painting are taught, he is also vigorously striving to increase in his pupils the love and relish for this latter art by embellishing the apartments of our College with his own exquisite productions.

One of his studies executed at the academy of Munich, is a picture representing a meditating recluse in his cave. The barrenness of the distant landscape which constitutes the background to the left of the picture bespeaks the desolation of the hermit's abode. The effect of light and shade is striking. The dark rear of the cavern serves to exhibit the figure of the anchorite most distinctly, who is sitting near the mouth of the cave through which the light is streaming. The anatomy does honor to the artist, the most minute parts of the body, even every artery are visible and the meagerness of the bare limbs gives testimony of his fasting and vigils. He has not that stern or even morose expression with which the solitarians are so often represented, but his face, though earnest is serene and calm with that longing expression peculiar to those who have renounced the vain pleasures of this deluding world and find satisfaction only in their God.

I cannot close without mentioning the altar picture in our Chapel, one of the Rev. Professor's latest works, representing the holy family.



The coloring seems to be blameless, the conception as well as the effect of light and shade is magnificent. A distant forest and the humble dwelling of the holy family occupy the background of the picture. The holy family is assembled at work in the shade of a blooming apple-tree. St. Joseph resting over his labors, is earnestly contemplating the Divine Infant playing at the feet of Mary and constructing a cross with some chips. The joyful yet earnest expressions of Mary and Joseph and the bright rays of the morning sun stealing through the leaves and branches of the shady tree, streaking here and there the figures of the holy parents and reflecting on the golden locks of the Infant Jesus, exhibit to the attentive beholder a supernatural peace and happiness which flood his soul with the tender and sublime emotions of the love of God.

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### Military Day.

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BY ADJT. T. M. CONROY, SEC.

Preparations are making that will give Military Day more than an ordinary signification, and render it "the" event of the year. It is desired to eclipse the celebration of last year which, unhappily, the weather reduced to an indoor affair, although arrangements were completed to make it of especial importance.

The officers of the Military organization convened, and after considerably weighing the various circumstances bearing upon the selection of the day, decided that May 8th would be the most appropriate and, at the same time, best suited to the leisure of those receiving invitations. The necessary labor was disposed of and placed in charge of committees. The Adjutant and the Lieutenants of Co. A. will constitute the reception committee; while the decorating and general arrangements were given to the supervision of the Aide-de-camp and Captain of Co. A., who have been requested to choose assistants from the ranks of the S. L. G. and B. C. G. The Adjutant will issue invitations to former members.

Rev. Wiechmann of Gas City, Ind., and the Hon. W. I. Mooney have been invited to give the orations. In the evening the drama "Garcia Morena", — the scene of which is laid in Ecuador, will be presented. The plot turns upon the assassination of Garcia Morena as president of the Ecuadorian republic. It partakes greatly of a military nature and will be in keeping with the spirit of the day. The following program will be adhered to as closely as possible:

8:30 A. M. Military Mass, Chaplain  
officiating,

2:00 P. M. Dress Parade,

2:30 „ „ Orations,

3:30 „ „ Drill by S. L. G.,

4:00 „ „ „ „ B. C. G.

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### The Feast's Recollections.

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THE Emerald Isle is all ablaze  
With praise for saints of ev'ry stamp,  
Those holy men whose saintly ways  
Were lighted by St. Patrick's lamp.

To ev'ry clime some sallied forth,  
Some staid within monastic walls,  
But all were heroes here on earth,  
And died like ev'ry hero falls.

Yet Christian heroes as they were,  
St. Patrick was their guiding star,  
Emitting rich effulgence there  
Where seemingly 'twas dark and far.

Though long since dead, his mem'ry's dear  
To ev'ry Irish Cath'lic breast;  
And Erin's sons have naught to fear,  
They're represented 'mong the blest.

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An inward sincerity will of course influence the outward deportment; but where the one is wanting, there is great reason to suspect the absence of the other.—Sterne.

Whim, with her fancy-fashioned creed, can decide more cases of intricate doubt without assuming the judgment seat, than reason, crowned with wisdom's laureate, would even dare to consider.

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April, 1895.

## EDITORIAL.

Subscribers failing to receive THE COLLEGIAN regularly will do us a favor by reporting this matter at once to our office.

On the feast of St. Joseph, the patron of our College, Rev. J. Berg of Remington, Ind., celebrated the solemn high mass sung in the College chapel, with Father Rector, Rev. A. Seifert, as deacon and the Rev. J. A. Nageleisen as subdeacon. At the close of the service Rev. G. Schram of Renolds, Ind., delivered on eloquent and impressive sermon on the virtues of St. Joseph, placing them before the eyes of the students as jewels to be sought for and prized above all things. The choir with orchestra accompaniment greatly enhanced the solemnity by their well-drilled singing of Caecilian music.

From a Roman correspondent of one of the Rev. Professors in the House we learn that the General of the Community of the Most Precious Blood at Rome, Dr. Aloysius Biaschelli, who by the way, was also one of the chief advisors of the Pope in establishing the Archconfraternity of the Holy Family, has set on foot a movement to celebrate this year Dec. 8th in a solemn manner throughout Christendom the twenty-fifth anniversary of the proclamation sent out by Pius IX. in 1870, announcing St. Joseph, the spouse of the Virgin Mary, the patron and protector of the Universal Church. This news will be gratifying to the students of St. Joseph's.

In the publication of a college journal by students there is one feature that soon comes home to the mind of the virginal essayist as a great advantage for the improvement of his literary style. By seeing his writing in print in a clear and greatly condensed form, the student at once obtains a distinct and comprehensive view of it, which enables him to detect mistakes or faulty features of his composition, which he would otherwise perhaps fail to see. All this, of course, we owe in the first place to the invention of the art of printing. Furthermore, on beholding his own productions made public along with others, he will naturally institute a comparison and, by entering more minutely into the parts of his own with a desire to have others see his many fine points, he will more easily perceive and learn to appreciate better the beauties and characteristics of others.

That irksome, snail-like malady, the grip, made its rounds in the College last month, attacking professors and students alike. In doing its work by turns, the classes were enabled to go on, though the infirmary was continually occupied by sluggish patients.

Brother Victor deserves much credit and commendation for his kind and efficient treatment by which he brought about a speedy recovery in every case.

Unlike at secular institutions of learning, the student of a Catholic boarding school or college receives the same parental care and solicitude from persons who have devoted their lives to that purpose as he would at home. Nor is he cared for only when he is ill; his health is consulted in every department of the house by the employment of hygienic measures, and habits prejudicial to the welfare of his body are corrected by persons who have the physical, intellectual, and moral well-being of the students entirely at heart. Thus the benign and congenial influence of the Church is felt everywhere.

We would be glad to number among our exchanges all the Catholic college journals in the land, and show our readers what is being done in other Catholic colleges.



## EXCHANGE ITEMS.

We are pleased to note that the Sentinel and the St. Vincent's Journal reach us regularly each month and are read by the members of the C. L. S. with great interest. The graphic description of "A Trip To The Yosemite" in the St. Vincent's Journal is regaling and we read it with exceeding delight.

We are glad to welcome the Young Eagle as one of our exchanges. The February number which has been sent to us convinces us that all the good things we have heard said about the Eagle must be true, if the copy on our desk is a fair sample. The story "Momentous Hours" makes us wish for one of the "several back numbers of the Eagle on hand at the Eagle Office." "The Bards of Ireland" shows a spirit of research on the part of the writer and also that to appreciate fully the beauty and sentiment of the songs that were sung to the accompaniment of "The harp that once through Tara's halls the soul of music shed," it is necessary to be acquainted with the language of the Gael.

The February and March numbers of the Dial, of St. Mary's, Kan., which we hail with delight as one of our exchanges, have been forwarded to our office. The Dial is what we expected it to be, coming from such able educators as the Jesuits. It comes nearest to our idea of what a college journal should be. The articles it contains are well written and of a high literary standard. The poetry gives evidence of poetical talent, and shows that the writers have mounted their Pegasus with success. But we would criticize those pseudonyms. Individuality should not be withheld; the articles are a credit to their respective authors. The name and writings of Father Finn, S.J., lend a special charm and weight to the Dial.

The Mountaineer, of Mount St. Mary's College, Md., promptly responded to our invitation to exchange, and in placing it on our exchange list we feel all the endearments which it brings along from its eminently

distinguished home and it pleases us all the more, as it worthily represents historic Mount St. Mary's. An interesting feature of the Mountaineer are the communications of the Alumni. We are so fortunate as to count among our most esteemed friends some former students of St. Mary's; nothing would please us more, therefore, than to see them avail themselves of the invitation extended by the Mountaineer to relate through its columns some of the interesting experiences of their college days.

## Alfred The Great.

BY ROBERT MAYER.

A sincere and earnest student will ever appreciate history and literature as an immense repository of abiding interest and useful instruction. Dwelling on the eminent personages and splendid achievements which have spread a glorious refulgence over the pages of history, there are certainly few names who command so much the admiration of the world and deserve better our esteem and imitation as that of Alfred the Great.

Born in the year 849 at Wantage in Berkshire he afterward became one of England's greatest kings, perhaps the greatest and noblest that ever adorned a throne. His mother was a Goth his stepmother a Frank who awakened in his mind that zeal for learning for which he stands so conspicuous among his contemporaries.

Although the youngest of four brothers, his beauty, vivacity, and early display of talent, endeared him so to his parents, that in their partiality they sent him, when only in his fifth year, with a numerous retinue to Rome, to be crowned by the pontiff; and afterwards he was again permitted to accompany his father to the Apostolic City.

Saxon literature comprised only a few national poems and books of devotion; the treasures of history and science were still locked up in the obscurity of a learned language. To listen to the verses celebrating the victories of his forefathers among the north-

Thunations, was the great delight of Alfred; learned them by heart, and was proud to repeat them to others. By the death of his parents he was transferred to the care of an older brother, who neglected the education which had been begun by his mother, and when he had reached his twelfth year he was far from being perfect in the humble but necessary art of reading.

When in a later period occupied by the cares of government the king applied himself to the study of the Latin tongue, he bitterly lamented that indulgence which had permitted him to throw away the years of his youth in pursuits and diversions, from which he had reaped nothing but ignorance and regret.

But if the mind of Alfred had not received the polish of classical literature, it had been deeply impressed with religious sentiments, which influenced his conduct through life and gave the impulse to those high-minded achievements for which he is justly celebrated.

By the unanimous choice of the West-Saxons, the Archbishop of Canterbury placed the crown on Alfred's head in the twenty-second year of his age.

No reign ever commenced with more unfavorable auspices and impending dangers, but none, however, terminated with greater glory and nobler deeds than the reign of Alfred the Great.

We shall at once understand the dignity, generosity, and genius of this mighty mind by quoting the eulogium of the notable Henry Spelman bestowed upon this illustrious king when speaking of him thus: "Alfred, the wonder and prodigy of all ages! If we reflect on his piety we will be inclined to believe that he always lived in retirement and solicitude; if we recollect his warlike exploits, we will judge that he never departed from the camp; if we call to mind his learning and writings we will imagine that he spent his whole life in a literary institution; if we direct our attention to his wise administration and wholesome laws, it will seem that these laws have been his only study and employment."

These words will not seem to be merely lavish praise or a representation beyond truth when we consider that the great Saxon king appears to have possessed the consciousness of being chosen by God to rule his people and that he was constantly actuated by motives of true religion. While he was skilled in strategic warfare and successful with his brave Saxons in subduing the Danes on land, he likewise built and fitted out a fleet and ascertained the domain of the British seas, as he was well aware that the safety and national strength of his domain must consist in its navy by the circumstance of situation, and thus he laid the foundation to England's greatness as "ruler of the sea."

He ennobled his victories and made sure his treaties of peace by imposing upon the vanquished the term of embracing Christianity, and thus they learned to admire his generosity as much as they had before respected his valor. From measures of defence against a foreign enemy, the king turned his attention to the domestic economy of the country. From existing statutes he composed a code of laws adopted to the circumstances of the time and to the habits of his subjects, and saw to it personally that they were administered with justice. His laws entered into details of personal injuries and protected individual liberty. His last will and testament was that the English be as free as their thoughts. But he knew that there was no liberty without law. Accordingly he labored to bring justice, backed by the decalogue, and with justice, liberty, to the door of each free-born Englishman. And with no nation in Europe was there greater liberty than with England. Thus Alfred may be considered to have laid the foundation to the constitution under which we enjoy the blessings of personal freedom.

But the great king was not satisfied to live for his day alone. He finds his people, lay and clerical, steeped in ignorance; he sets about remedying the evil and he works, as Brother Azarias has well remarked in his "Development of Old English Thought," in



the spirit of a man with large heart and broad views. He establishes schools and monasteries and convents; he invites men of learning and talent from other countries that they may educate himself and his people. The celebrated University of Oxford which he founded, is a standing monument of his love for learning.

Unlike the learned men of his time, who wrote all their works of merit in the Latin language, he sets about late in life to study the Latin language, and works written in it that he has learned to prize, he translates into English. "It seems better to me," he says, "if ye think so, for us also to translate some books which are most needful for all men to know, into the language which we can all understand."—Herein consists one of his chief merits. The principal works which he translated from the Latin, Bede's Ecclesiastical History of the English Nation, The Pastoral of St. Gregory, Orosini's Roman History, and The Consolations of Philosophy by Boethius, are all religious works well adapted and suited to cultivate all classes, and they go to show Alfred's broad-mindedness and comprehensiveness. Two of these works are historical; the one brings home to the people the history of their own country and that of the Church, while the other acquaints them with other countries and other times. The Pastoral was a most suitable manual for the Saxon clergy and the people in their lethargic state, as Brother Azarias puts it. In the beautiful treatise of Boethius, the grand Roman senator who embodied in himself all the Grecian and Roman culture of his day, Alfred finds a work congenial to his thinking and well calculated to elevate the tastes of his soppy Saxons. Of the latter work, we are told, Alfred kept a copy in his bosom, thereby revealing to us his zest for learning and the value he placed upon reading.

If we are amazed that a prince who lived in such turbulent times could bestow so much of his time, despite the duties of his state, on religious exercises and speculative knowledge, we must bear in mind that he effected

all this by his exact and methodical measures of economy. He divided the twenty-four hours into three equal parts and made it his rule to spend every day eight hours in reading and prayer, eight for the duties of his station, while the third part was devoted to his corporal refection and sleep.

Without the knowledge of chronometers, Alfred was perplexed to discover the true hour of the day. To remedy the inconvenience he had recourse to the following simple expedient. By repeated experiments he found that a quantity of wax, weighing seventy-two denarii, might be made into six candles, each twelve inches long and of equal thickness, and that these, burning in succession, would last exactly twenty-four hours. To prevent the flame from being affected by currents of the air, the candles were inclosed in a large lantern of transparent horn; and as the combustion of each inch of wax corresponded with the lapse of one seventy-second part of the day or twenty of our minutes, he was hence enabled to measure his time with some accuracy.

He patronized every branch of trade and industry. Finding his people in the lowest scale of civilization and social comfort he had skilled mechanics brought from the Continent to initiate them into better methods of constructing furniture and buildings. From Asser we learn, writes Brother Azarias, that he had houses built which were "majestic and good beyond all the precedence of his ancestors."

Thus did Alfred live for his people. In conclusion let us hear the testimony of himself: "This I can now truly say that so long as I have lived I have striven to live worthily and after my death to leave my memory to my descendants in good works." His wish is gloriously accomplished.

If, in giving this biographical sketch, I have instanced characteristic details, I hope that by this eclectic method I have succeeded in my purpose, to bring home to the mind a character worthy of imitation, one from which we might mould our own and according to it

institute a similar mode of life, one which we might keep before us as an ideal studded with noble thoughts and noble deeds and crowned with fame's wreath.

### Our Parliamentary Law Class.

BY BARTHOLEMEW BESINGER.

**D**ELIBERATIVE assemblies in which the right to express one's opinion freely and frankly is conceded to all; in which the greatest amount of prudence and discretion is brought to bear on the solution of an important and problematic question; in which the minority subordinates and sacrifices its desires to the will of the majority: such assemblies are the highest outcome of civilization; they are the brains and main-spring of an enlightened and intelligent people.

Organization is one of the characteristics of our age. Men come together in co-operative bodies for legitimate and illegitimate purposes; even boys already understand the value of strength in systematic unity governed by a law to which nature itself gives the impulse and which springs from the social relations of man.

But to forestall the prejudicial and inevitable results that arise from an assembly where the axiom obtains, "Quot capital tot sententiae," certain principles must underlie the organization, to govern the actions of the members, and these principles are defined by Parliamentary practice and usage as acknowledged by the social world.

The members of the C. L. S. were not slow in perceiving the benefits that would accrue to them by a more thorough knowledge of the laws and regulations that insure success in all societies like theirs and help to expedite business; they therefore organized last year a Parliamentary Law Class consisting of all the members of the C. L. S. with Mr. J. Cogan, the able speaker and parliamentarian, as instructor.

The class convenes at separate hours

apart from the regular business meetings, every Sunday from 11-12 o'clock.

The teacher first defines the principles of parliamentary law and intersperses observations and remarks incidental to the questions under discussion. The class then elects a member to act as chairman, and the explanations are put into practice.

The object of this class is twofold: first the acquisition of useful knowledge; and, second, the cultivation and discipline of the mental powers.

The idea of a parliamentary lawclass in a college or even in a preparatory seminary is, of course, by no means preposterous, though there be not one at college with the aspirations of a Calhoun for a seat in congress.

Every society from the smallest social club to a city council meeting and upward is governed by the usages and practices laid down in parliamentary law; and nearly every man belongs to one society or another.

Besides there is not one in a democratic government who may not at one time or another be called upon to state his views in an assembly on a question affecting his very interests. He who possesses a thorough knowledge of the rules that govern the proceedings of society stands on a vantage ground above his fellowman, he has a powerful instrument to promote his interests, supposing that he use it legitimately.

The benefits and advantages that accrue to a society whose members are well versed in parliamentary practice may easily be perceived in our own society. The members have thus familiarized themselves with these practices, so that every member that was called to the chair was able to fill the office satisfactorily, and proved himself equal to any emergency incidental to such assemblies.

They are now able to appreciate better the proceedings of our deliberative bodies at Washington and are prepared to go forth into the world as leaders of society.

The merits of the parliamentary law class as a disciplinary power on the mind are incalculable.



Every faculty of the mind is called into play. The understanding is rendered keen, the memory made retentive and the judgment improved and matured. The student is taught to reflect and consider, to practice prudence and discretion in speaking, and to express his thoughts concisely and methodically.

By practicing a fundamental principle of parliamentary law, politeness, the young man is taught to respect the rights and feelings of another, though he be a personal enemy, and thus a wholesome and lasting moral influence is exercised on the youthful mind that will help to make him a perfect gentleman.

As a social entertainment for students, this class can hardly be surpassed, comprising as it does so many intellectual qualities; and this excellent feature is recognized and highly appreciated by all the members, who usually render the air resonant with their hearty cheer and notes of assent.

We are all pleased to know that our Parliamentary Law Class is to us a source of untold profit and amusement.

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## COLUMBIAN NOTES.

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BY EDWARD VOGEL, SEC.

SINCE the last publication of the Columbian Notes in THE COLLEGIAN the society has been very active in the regularity of its meetings, but especially in the rendering of programs which show a decided advancement in the display of elocutionary abilities. The executive committee reports a great willingness on the part of the members to appear on the programs, and this already proves the active life and vigor of the society. During free hours one can always find studious Columbians ruminating over books in Columbia Hall, poring over classical authors, or browsing in newspapers, magazines and journals. Through the kindness of the Rev. Spiritual Director, the "Review and Record", an official organ and advocate of Y. M. I. principles, has been added to the reading table. On

March 6th the following program was rendered: First, a recitation, "The Old Man's Motto", by Mr. Baker, after which Mr. Bau-nach read an essay on "True Politeness", following this Mr. Stahl read an essay from Irving. Then came the debate: Resolved, that the signs of the present point rather to the decline than to the advancement of the country. Owing to the indisposition of Mr. Theiss to debate, Mr. Conroy was chosen to assist Mr. Seimetz in upholding the affirmative. Messrs. Wechter and Daniel spoke on the negative. The speeches showed that the magazines and other periodicals of this and the past year had been ransacked, while strains of patriotic eloquence were brought to bear on the audience and the judges. The affirmative side succeeded in convincing the judges that the country is on the decline. Following the debate was a well rendered recitation, "Follow Me" by Mr. Bueher, after which Mr. Seroczynski delighted the audience by a humorous recitation. At the business meeting following the program, Mr. Fitzpatrick moved to extend a card of thanks to Mr. F. Meyer of Rensselaer for his generous donation of the book, "Encyclopaedia of Quotations". The resolution was unanimously adopted. A committee of three was then appointed whose duty it shall be to procure a lecturer for Military Day which will be celebrated sometime in May. Before the close of the meeting, Rev. Father Benedict, who was presiding as Spiritual Director, made some highly commendatory and encouraging remarks concerning the rapid progress of the society in the way of literary excellence. Like the well rendered program of Washington's Birthday, so also the one rendered on St. Patrick's Day in the College.

Auditorium is deserving of equal praise. The program was very appropriate for the occasion, and many were the praises bestowed upon Ireland, and the glorious St. Patrick. The audience was first entertained by a few choice selections of music by the band. Then as the curtain was slowly rising, a noble sight presented itself to view; it was a scene of an ancient senate room, and the partakers in the

program, who occupied the stage, already foretold the success of the program by their senatorial appearance. The first who stepped forward was Mr. Besinger, who gave a recitation, "Erin's Day", and received much commendation for his easy, natural gestures and good delivery. Following this Mr. Cogan read a very interesting and instructive essay, "The Poor Scholar", giving an account of the difficulties and hardships which an Irish student had to encounter, who aspired to the priesthood during the days of persecution. Mr. Pfeifer then coaxed some tuneful chords from his guitar, after which was the reading of the Columbian, which was replete with wit and humor, though in view of the occasion and of the fact that the contributors were mostly of Celtic blood, this needs hardly to be mentioned.

Mr. Bueher, accompanied by the piano, then gave a vocal solo, "The Sinking Ship", which was one of the most pleasing features of the evening. Following this Mr. Conroy delivered an eloquent oration on true Irish patriotism. The last on the program was Mr. Seimetz, who appeared in a comical attire, impersonating a witty Irishman, and it is needless to say that he received hearty applause. The band then rendered one of its choice selections, which finished the evening's entertainment. The wide-awake members of the executive committee, to whom the success of the program is greatly indebted, have decided to announce the programs henceforth four weeks in advance, in order to give the members ample opportunity for preparation. At a meeting held recently the main business was to select a play to be rendered on Military Day, which is fastly approaching. After a lively discussion, it was decided to play "Garcia Morena", a historical drama in five acts, written by Father Guggenberger, S. J., of Buffalo. The characters have been well assigned to the members by the executive committee, and no doubt, this move will reflect the highest honor upon the Columbians.

The many encomiums which the C. L. S. frequently receiving from the Rev. Profes-

sors and visiting friends, assure us that success is ours, and if the progress is not impeded, it is evident that the Columbians have a bright future before them.

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## Base Ball.

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BY E. MUNGOVAN, SEC.

The base ball enthusiasts of Collegeville will no doubt be delighted to learn of the reorganization of the "College Stars". This famous team has met with defeat but twice in the history of its short yet busy and active life, and has since its infancy spread terror to all the surrounding clubs. The prospects of the "Stars" for the coming season are very favorable and from present indications the team will be as strong as ever. Although the club has suffered somewhat by the loss of two of its clever men, nevertheless their places are filled by well experienced players who, with a little practice bid fair to sustain the good reputation of the club. Perhaps the greatest drawback in the team is their slowness in base running and the inability to comprehend and grasp better proffered chances. Some of the members are also a little weak at the bat. But by constant practice and the exercise of grit the high hopes of the organization may be realized. The battery work is already remarkably good, and will be supported by a strong infield while the outfield is fast gaining a reputation. Several good teams are scheduled to play here during the coming season and by Easter Manager Fitzpatrick and Captain Pfeifer expect to have the schedule completed. The grounds are reported in good condition. A supply of balls, bats, gloves, and the other necessary articles have been purchased. The club will also be supplied with new suits, which have already been ordered. All that remains to be done now is to uphold the good cheer and harmony that is now visible and to continue in that activity which the members have thus far displayed.



## COLLEGE ITEMS.

On St. Patrick's Day all was green except the stars and stripes floating over the College, whereas red seemed to be the predominant color on St. Joseph's Day.

The deep silence prevailing in the refectory during the season of Lent affords quite a relief to the ear, while the spiritual reading has the effect of hallowing the material office of ministering to the body.

Private Dickman of the S. L. G. has been promoted to the ranks of the B. C. G., to fill the place vacated by Mr. Glennen.

We are told that the grip prevailed also down in the domestic department, though the tables never revealed the fact.

The Major while sitting on the stage was terribly frightened on the evening of the 17th by the blank shot of a revolver fired behind the scenes for realistic effect in the solo of student Godfrey.

In the menagerie down on "Midway" a proud St. Bernhard mother is protecting seven little whelps all worthy of their noble pedigree. The jolly puppies are exceedingly cute and comely.

The solemn, peaceful vicinity of Collegeville was recently shocked by the shrill noise of a factory whistle. When a belt runs off in the laundry, it will be heard again.

The Columbian, or the loose sheets published by the C. L. S. and read at their programs, is becoming very popular under the able editorship of J. B. Fitzpatrick. The latest feature of the paper is a cozy corner established for the seniors.

The grip having played havoc among the band, the festivity on St. Patrick's suffered proportionately in tone; but the bright and gladsome smiles of the hale and hearty were strung in high accord with the gleaming rays of a resplendent sun all day.

"I had examination in one of my classes the other day", remarked one of the students, "in which the professor not only allowed us to copy, but even insisted upon it." "What was that?" queried one of his companions. "Penmanship, was the answer." — Columbian.

Lieutenant Mug claims that St. Joseph, the Patron of our College, was a military officer and he makes good his assertion by observing that St. Joseph is standing in the niche of the College tower with his staff at a "dress parade".

Speculations, investments, and calculations run high and loud every morning from eight to nine o'clock, when the first floor with its five class rooms all occupied by mathematicians resembles very much a board of trade.

The following big guns with beavers and green vests were seen stalking about the College premises in their borrowed plumage on St. Patrick's day: Aide-de-camp, the Secretary, the Marshall, and "Curly", the Hibernian par excellence. In the evening they were aristocratically ushered in the Auditorium after the program had begun.

The guttural twang of the bull frogs from neighboring waters is as pleasing to the average ear as music at this time of the season in the absence of more tuneful notes from the feathered tribes in the grove.

The semi-monthly communion of the Eucharistic Union was postponed last month to St. Joseph's feast from the previous Sunday. On the feast of the Annunciation quite a number of the Marian Sodality members went to holy communion at the 5 o'clock high mass.

The squad and company under their respective commanders sallying forth into the north-side grove with hoes and rakes to attack the leaves and rubbish was a regaling sight to behold. It reminded one of the sturdy generals of old putting their soldiers to work in time of peace, to inure them to labor and hardiness.

The minims, or the third nine of the College, played their first game of ball March 25th with the young pupils of the Normal School and defeated them by a score of 14 to 11. The game was played with remarkable spirit on both sides and the little wide-awakes already show that there is some good material among the recruiting element.

Another base ball organization ranking as the second team from the north-side study-hall has been formed under the name of the "Stripes", in opposition to the "Stars". The officers elected are as follows: Frank Diefenbach, manager, George Eder, captain, and Thos. Travis, secretary.

On the evening of our College Patron's day the dramatic talent of the C. P. S. study hall entertained the Rev. guests, professors, and students by two comical plays, "Examination at a Saxon Village School" and "Master and Servant". Both plays were exceedingly well received, as was shown by the hearty laughter and applause that greeted almost every performance of the clever players. The band boys, notwithstanding the evident traces of the grip still lingering in their looks, breathed spring-tide life and cheer into their horns with desperate courage.

One of the most pleasing and attractive rooms in the College is the tonsorial parlor down in the basement, not alone because those that enter leave this room rejuvenated under the manipulations of the barber's pliable wand, but also on account of its complete equipment and the tasty ornaments displayed by the ingenuity of the barber, who, besides

being a skilled artisan in the shop, is also an admired artist in a more congenial sphere.

The harp that through the study hall  
The soul of discord shed,  
Now lies as mute near Prefect's wall  
As though its soul had fled.

So sleeps the noise of former days,  
Its discord now is o'er,  
And students once so nearly crazed  
Distracted are no more.

No more to Prefect at his desk  
The harp of "Rex's" swells.  
But, oh! his sad unkingly face  
A tale of sorrow tells.

The silence now he seldom breaks,  
The only tune he gives  
Is when he all indignant speaks  
And shows that he still lives.

A Xenophonian being asked to give the principal tenses of the irregular verb, "peinao" (I am hungry), responded thus: "It is regular with me during Lent."

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### PERSONALS.

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Nearly all the Rev. Professors of the College were called upon on the 17th, to assist abroad at the solemnities of St. Patrick.

Father Mark was called to Indianapolis March 10th upon the demise of his cousin, Mr. Frank Crone, who departed this life in the heyday of his youth.

On the evening of St. Patrick's the editor of the Columbian in behalf of the students paid a loving and grateful tribute to Rev. Father Eugene and Father Stanislas, as the occasion was the sixth anniversary of their ordination to the holy priesthood.

Rev. Leopold Linder, C. PP. S., who was one of the first professors at the College at its opening, paid St. Joseph's a delightful visit March 29th, while on his way home to Carthagen, O., after a most fruitful mission conducted at Chicago in company with Father Godfrey Schlachter, C. PP. S.

Rev. Alphonse Grussi, C. PP. S., of the Normal Indian School, is busily engaged in correcting the proof sheets for Father John Nageleisen's forthcoming book, "Charity towards the Suffering Souls", which is expected to be out soon.

We are pleased to welcome Rev. Frederic Schalk, C. PP. S., to Collegeville where he will make his stay. Father Frederic is a brother to Rev. Francis Schalk, principal of the Normal Indian School here, and has but lately returned from the famous water-cure at Woerishofen, Bavaria, where he has been much benefited.

Mr. Claude Williams, who in his days was one of the most popular boys at St. Joseph's, is now successfully engaged as book-keeper for the Watson Lumber and Mfg. Co., of Kokomo, Ind. Claude's success as a student seems to cling to him. We are pleased to acknowledge the receipt of his sincere regards and best wishes to all his old friends, and we hope to hear from him more frequently.

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### Roll of Honor for Good Conduct during the entire month of March.

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Messrs. R. Meyer, L. Stahl, D. Schweitzer, A. Seimetz, B. Baunach, J. Cogan, J. Betzner, B. Didier, J. Fitzpatrick, T. Conroy, J. Abel, C. Daniel, B. Besinger, L. Eberle, J. Connelly, E. Mungovan, W. Sullivan, E. Vogel, T. Reitz, A. Missler, I. Zircher, F. Muinch, D. Brackmann, J. Meyer, V. Schuette, C. Faist, V. Krull, R. Theis, H. Fehrenbach, F. Kuehnle, F. Seroczynski, T. Travis, E. Ley, W. Brinkman, E. Mug, J. Pfeifer, J. Kohne, J. Reilly, J. Dickman, C. Frenzer, W. Hordeman, H. Loechtefels, J. Michaely, C. Didier, C. Mohr, U. Frenzer, D. Schneider.

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